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OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

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PRICE TWO CENTS (75 CENTS THE YEAR)

Volume IX. HUNTINGTON, INDIANA, AUGUST 1, 1920 Number 15

Lady Gives A Good Reason Against Mixed Marriages

A SHORT CHAT—by the Editor.

THE widow of the late Senator Nixon, of Nevada, early this year married a French Count, but their partnership lasted only four months. Philosophizing on their short-lived happiness, the now Countess d'Alaria (for that is her new name) gave utterance to a truism in these words:

"Success in marriage, just as well as success in any other partnership, is not a question of age, but of ethics. If two people in a business partnership have not the same ideas of honor, fairness and straightforward dealing there will not only be unhappiness in the firm, but a wreck in the business venture. It is so with everything else. Every sort of an alliance has to have a stable moral foundation."

The Countess enunciates an excellent argument against so-called mixed-marriages. If husband and wife, associates to a life-long partnership, cannot agree even on a religious policy, if they cannot believe alike; if they will insist on worshipping their Maker differently; if they cannot even think alike about Him; if the children are to receive orders mutually contradictory from two bosses; in other words, if "the house be divided against itself", how can it be a source of happiness or even endure?

The Countess is right when she says *"every sort of alliance* must have a stable moral foundation" and especially must *marriage* have such a foundation.

One of the Greatest Poems Teaches Catholic Doctrine

(By Rev. Albert Muntsch, St. Louis University)

LESSONS FROM DANTE

ONE of the greatest of world poems, and at the same time one of the works of human genius is the Divine Comedy of Dante Alighieri. No work except the Bible, has been translated wholly or in part into so many tongues; there are twenty-four complete translations of the "Commedia" in English alone. "This poem," says Dr. Hettinger, "stands pointing toward heaven like a cathedral of the Middle Ages, towering above all similar works of later date. It stands on a height, the culminating point of a great historical period—a period when civil society and the imperial law, and science, poetry and art, had become as fully possessed of the spirit of Christianity as the Church or papacy itself."

The poem is really an answer to the question: "What is the meaning and purpose of human life?" Dante's answer is one which will satisfy every reasonable demand. He tells us that life is a preparation for eternity, that we are wayfayers and pilgrims in a vale of woe and tears, and that we must, each one of us, by fighting and subduing the rebellious inclinations within us, attain the only object which can fully satisfy the human heart. And this is the possession of God in Paradise.

Dante opens the poem by telling us that in the midway of his life he found himself in gloomy woods astray gone from the path direct. Some interpret this as a period of religious doubt, which overtook the poet when he was about the age of thirty-five. But it is better to explain this going astray in the forest as a departure from the ways of virtue, or at least as a grievous temptation to sin and wrongdoing. Dante attempts to reach the summit of the mountain lit by the sun, hoping there to find joy and peace. But his way is barred first by a panther, symbolizing lust, then by a lion symbolizing pride, and lastly by a she wolf, symbolizing avarice.

These three hostile animals remind us forcibly of those three great stumbling blocks on the way to eternal life, which were known to the poet from the epistle of St. John (2, 15) "For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father but is of the world.' The lithe, spotted panther represents gross sensuality, the lion "who proudly bears his head," the towering pride of the world, and the never-sated wolf, the grasping avarice of worldlings.

With Virgil as his guide, Dante begins his journey through the Inferno. He describes vividly the torments which the souls suffer who have lost the "ben del intelletto," God, their highest and supreme good. He meets many spirits whom he had known while they lived in his native Florence. Among others he beholds Francesca da Rimini, who tells him the story of her wretched downfall and of her condemnation to the place of woe. She is in the second circle where lie the hideous shades of Semiramis and Cleopatra, of Achilles and Paris, and many others who respected not the commandment of God, to check sinful desire. All of them had passed into the city of woe, into eternal pain, and must remain "among the people lost for aye."

The lesson then, of Dante's Inferno is that the wages of sin is death and that it is an evil and a bitter thing to offend the Lord God by serious sin.

But if the Inferno is apt to fill us with awe on account of the lot of the unrepentant, the message of the Purgatorio is one of hope and courage to those who are ready to atone for past transgressions. For "the motive of Dante's Purgatory is two-fold. First the infliction of the temporal punishment still due for absolved sin because unaccomplished in this life. Secondly, the moral improvement which is acquired, not by any change in the sinner's relation to God, for that is determined by the last act of Charity made "in via" (Purg. VI, 8) but by the removal of the obstacles to the exercise of that act, created by sin, and by the purging away of stains which sinful habits have left."

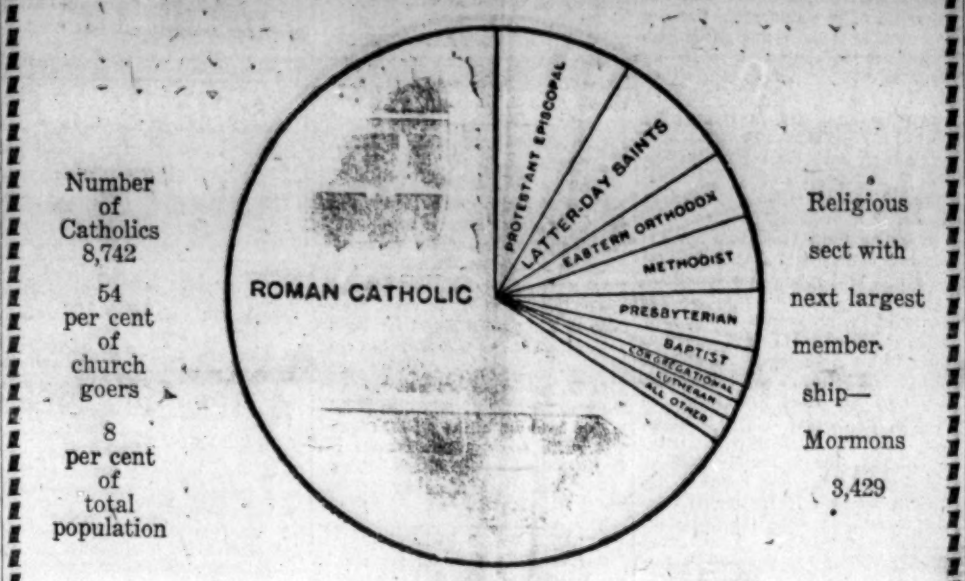
Moral Principles Must be Applied to Industrial Disputes

By Rev. H. C. Hengell, Madison, Wis.

PROFESSOR Commons of the University of Wisconsin defines Socialism as the theory of the common ownership and operation of all the means of production, including transportation. It is merely a Utopian dream. Its practical weakness is that it fails to recognize human nature as it is, always was, and always will be. Human nature is primarily selfish. Only by conscious effort as the result of education, especially Christian education do comparitively few men and women become quite unselfish in consecrating their lives and efforts to the welfare of all, as in our religious orders and sisterhoods.

Under socialism nearly all incentive for private initiative and effort would be gone. Why work harder and longer than George for the common treasury? Let George do it. Any one familiar with the manner and spirit of performing labor in army and navy camps knows what is meant by "soldiering on the job."

Turn the whole country into a huge industrial camp in which all citizens or comrades, so-called, are to work not for themselves individually, but for all collectively, for the commonwealth—for that is what socialism proposes to do—and it will take a dozen men to produce what one man produces now. Result: Low production, less to distribute, less to consume, no progress, more discontent and unrest, early anarchy in which every man's hand will be raised against his brother, and finally in sheer self-defense against such anarchy, submission to dictators, autocrats, kings or kaisers who will keep social order one sixteenth of an inch ahead of their bayonets. Thus socialism would in its early end set human society back a few thousand years. Even in its beginning it would merely transfer capital, productive property from private managers to politicians. Mere title might rest with the public, but the politician would manage or rather mismanage all industry.



Educational Data on States 'neath the Stars and Stripes

NEVADA.

WHEN gold was discovered on the western coast, a tide of fortune hunters moved from the east to the new Eldorado; in "crossing the plains" in the alkaline dust of the Emigrant Trail, the Forty-niners spurned the desolation of the deserts, mountains and sagebush plains which were inhabited by even more inhospitable Indians.

Some years later, the winter snows of the high western range trapped a few miners enroute to California, and they utilized the delay to prospect. Finding a small quantity of yellow metal in Gold Canyon, it lured them to work their way to its source, where years later, they found in the bold ledge outcrops on the eastern slope of Sun Peak, not only gold, but the first, the most sensational, and the richest deposits of silver found anywhere in the world.

The miners on the coast retraced their steps eastward into the "Land of Washoe." A city grew almost over night on the side of the peak. The Territory of Nevada became the land of promise to prospectors all over the world. Immediate part was assigned them in the great political drama of the Nation. Her people were loyal to the Northern cause in the bloody politial struggle which began almost simultaneously with her own beginning. Her gold and silver were needed by the Nation—weakened by the drains of the Civil War—and she, therefore, became "The State of Nevada," while yet in mere infancy.

An empire within an empire was handed to less than the 30,000 men, women and children within her borders, to erect the whole machinery of a state government, subdue the Indians when they took the warpath, establish lines of communication between her sparsely settled communities; to promote the education of her children—problems which the pioneers of no other intermountain territory have ever been required to solve alone.

There came to her mining towns the bonanza kings of the western country. But mines are not like farms, they produce only one crop, and worked out do not replace themselves. So the silver State awoke one day to find that the fortunate ones had departed with some hundreds of millions of her treasure troves—leaving here industrial life devitalized and languishing.

No other state was ever so systematically exploited or so completely deserted as was Nevada by those first fortunate men who won the royal prizes in her glorious game of chance. However, the dauntless spirit of Civil War days caused her to take account of her varied mineral wealth and start

(Continued on Page Four)

SOME EXCELLENT SUGGESTIONS FOR ORGANIZATIONS WHO HOPE TO AMERICANIZE THE "FOREIGNER"

(Conclusion)

By Rev. J. B. DeVille

ORGANIZATION

AT a mass-meeting speakers of various nationalities acquaint the assembled people with the object and nature of the same and then some one offers a resolution endorsing the Americanization plan and urging the various groups to take immediate steps to proceed with their organization. Thus the movement becomes their own.

Here, in Gary, I was appointed Director General and then each nationality named five men to confer with me and select a day for the organization of each racial group. Conferences were held at my office by the representatives of the following races, namely: Polish, Hungarian, Slavish Ruthenian, Italian, Assyrian, Greek Croatian, Lithuanian, Serbian and Roumanian. Later on, at a meeting of their own, the organization of each racial group was completed and officers elected. We succeeded in enlisting the interest and co-operation of the Chief Naturalization Examiner at Chicago, Mr. Frederick J. Schlotfeldt and through him the authorities at Washington. Each leader, whose name we sent in received a letter of congratulation from the Federal Office at both places, urging him to still greater effort. This pleases and flatters the recipient. Special badges are now designed for them to wear.

We also started a polyglot magazine which is to appear monthly in ten different languages. It is called the "American Idea," and its object is to impart to the readers simple lessons in civics, popular economics and American history. So far we have issued two editions of the first number, the English and Polish ones, and they have met with universal favor. At the end of this month we shall have the general meeting at which will be present all the officers of the different groups, and they, together with the members of the advisory board and Mr. Schlotfeld, will draw up a Constitution and a set of By-laws for the conduct of the Federation's affairs. It is our intention to have classes started for each group in some place which the people of the various nationalities deem most convenient for them. The Board of Education will co-operate with us. As it is now, the workmen come home tired after toiling from 8 to 12 hours, and do not feel like dressing up to go far away from home to attend these classes.

Again, being conscious of their limited knowledge of English, they are naturally bashful and are afraid of being laughed at when they make mistakes. This way they will only have to go a very short distance from home, the Poles among Poles, Slavs among Slavs, etc. They do not have to don their Sunday clothes and as they all know each other, they will feel at ease and the work of both teacher and pupil will be much simpler and effective. It is my opinion in order not to make it a burdensome thing by having frequent meetings which would be poorly attended, it would be best to hold four or five large meetings of the Federation, on the principal national holidays ending up in some large hall or auditorium with patriotic exercises. The various racial groups could meet a week or two before so as to discuss matters among themselves and instruct their officers who must attend a general meeting.

A monster parade could be arranged for on the above mentioned holidays. It behooves all public spirited citizens and especially the employers of labor to foster these celebrations and make them a success. With each passing year a better spirit of understanding and good will manifests itself—a new milestone in the Americanization of these people will be reached. Above all, do not neglect to educate them in every way possible. Our polyglot magazine was started for that very purpose. If it were possible to reach them with English literature it would be an excellent thing, but is it possible? Let us hope so, in time. Meanwhile we must talk to them in the only language they know.

The demagogue, the socialist, the Red propagandist, know their business. They send agents of the various nationalities to talk to them in their own language, and they do it

(Continued on Page Four)

ITEMS OF INTEREST FROM THE SECULAR PRESS.

LOST! STRAYED OR STOLEN

A large flock of Methodist sheep! Have been gone for some time. When last seen they were browsing along the by-way of Indifference that opens out into the highways of Worldliness that ends in the state of Apostasy. Anyone finding the same will please drive them home, if possible, and receive ample reward. If they persistently refuse to come home, drive them into the nearest fold, lock the door and report to the undersigned. Sufficient fodder for the entire flock will be provided next Sunday morning at the usua' feeding place. All strayed sheep will be welcomed back.

J. W. Knight, Pastor.

A Missouri minister has advertised for the return of his flock. The Rev. J. W. Knight, pastor of the Methodist church, Ludlow, Mo., tired of the lethargic state into which the members of his fold had lapsed, decided the only way to bring them back was by using the columns of the town's weekly newspaper. When he visited members of the church, the excuses were many and varied.

It had been a busy summer, hot dry and dusty—too hot to go, as the very day we planned to go, the hogs got out. Last Sunday we'd uv come but just as we were driving out the gate the Joneses came for dinner. We wanted to attend the special exercises, but Jimmie got a splinter under his thumb and Jane had a fearful headache from being out to a party the night before—you know, when she gets one of 'em, there ain't going to be any going to church in our family.

So the excuses ran, and the Rev. Mr. Knight became much displeased. He then resolved to use the columns of the Ludlow Herald and believes it will cure the church malady.

RADICALS CONDUCT "SUNDAY SCHOOL"

Within a stone's throw of Seventh avenue and Smithfield street radicals are conducting under the guise of a Sunday school an institution in which they are teaching their doctrines of atheism, according to United States District Attorney E. Lowry Humes who spoke yesterday afternoon at the Adult Bible Class Conference of Southwestern Pennsylvania in the Smithfield Street Methodist Episcopal Church. "I know—and it is my own personal knowledge—that more than 150 young persons are attending it," the United States attorney said.

Every radical movement is one of atheism, Attorney Humes declared, referring to a pamphlet, an organ of a radical association which had come into his possession. He quoted the pamphlet: "Your liberty is a lie; your religion is a lie; your eternal justice is a lie; Your God is a lie." Another one read: "Learn how to hate; hate always, priest, state and God."

"Carried On by Faithless."

"Radical movements are being carried on by those who have no faith in God," he said. "The doctrine of Epicureanism is flourishing again just as it flourished 300 years before Christ was born. As it had a demoralizing effect on that great nation, so it will have, unless we combat it with the doctrine of Jesus, a demoralizing effect on ours. Today the doctrine is called materialism or selfishness."—**The Gazette-Times, Pittsburgh.**

"Those who have been trained in the Catholic faith love it. They love it because it teaches the Incarnation and all that flows from, and is connected with, that great act of God's love. Love it because it brings God into the midst of His people, Churches become His dwelling places, Sacraments are meeting points with him, life is lived in His presence, reverence is fostered, worship is a business, the Communion of Saints is a reality, grace is a power, Christ is alive, the Church is His Body. High and noble ideals are fostered and Christian virtues of humility and patience and trust and confidence and unselfishness are inculcated. These are some, only a few, of the blessings secured to one in the Catholic Church into which one has been Baptized, and in which with a reasonable, religious and holy hope, one prays that one may die."—**The Parish Record (Prot. Epis.) Burlington, Vt.**

Catholic Women Quite Free to Carry on Welfare Work

(By Rev. J. T. Hecker, C. S. P., Convert from Protestantism)

WE hear much said, and not a little is written, in the United States and in England, about the exclusion of woman from spheres of action for which her natural aptitude make her equal and in many cases render her superior to man; of her partial education, and in many cases the inferior position which she is forced to accept in society.

"Strange that we hear no such complaints in Catholic society or from Catholic women! Is it because they have been taught to hug the chains which make them slaves? Or that they are denied liberty of speech? Or that their lips are closed by arbitrary authority? Not at all. The reason is plain. Women, no less than men, are free to occupy any position whose duties and functions they have the intelligence or aptitude to fulfil. They have the opportunities and are free to obtain the highest education their capacities are capable of. This every Catholic woman knows and feels, and hence the absence of all consciousness in the church, of being deprived of her rights, of oppression and of injustice.

"One has but to open his eyes and read the pages of ecclesiastical history to be convinced that in the Catholic Church there has been no lack of freedom of action for women. Look for a moment at the countless number of sisterhoods in the Church. Some count their members by thousands, all under the government of one head, a woman, and elected by themselves for life; others, again each house forming a separate organization, with a Superior of its own, elected for a limited period. In fact, there is no form of organization and government of which they do not give us an example, and carried on successfully, showing a practical ability in this field of action which no one can call in question. Then there is no kind of labor, literary, scientific, mechanical, as well as charitable, in which they may not engage, according to their abilities and strength. Who shall enumerate the different kinds of literary institutions, schools, and academies under their direction, and confessedly superior in their kind? Who shall count the hospitals, the orphanages, the reformatories, the asylums, and other similar institutions, where they have proved their capacity to be above that of men? All roads in the Church are open to woman's energies and capacities, and she knows and is conscious of this freedom; and, what is more, she is equally aware that whatever she has ability to do will receive from the Church encouragement, sanction, and that honor which is due to her labor, her devotion, and her genius.

"Few great undertakings in the Church have been conceived and carried on to success without the co-operation, in some shape, of women. The majority of her saints are of their sex, and they are honored and placed on her altars equally with men. It is not an unheard-of event that women, by their scientific and literary attainments, have won from Catholic universities the title of doctor. St. Teresa is represented as an authorized teacher, with a pen in hand, and with a doctor's cap."

Religion is Necessary Both to Individual and Society

(By Thomas F. Coakley, D. D., Pittsburgh, Pa.)

RELIGION is necessary to society; that is, it is necessary to civilization and enlightened patriotism. Citizenship is founded upon a love of country, and of our fellow citizens, upon a love of justice and of fidelity to our promises. Yet none of these moral obligations is either possible or conceivable without a religious principle as its foundation.

In its last analysis, every moral obligation is founded upon a belief in God, and upon a recognition that He is our Creator, who will hold us responsible for our acts. Without that fundamental conception, it is difficult to conceive how any moral obligation can be maintained. Hence the duties of citizenship, and our obligations to society at large and to our country, are founded upon a religious motive. All the laws by which the nature is bound together and regulated are derived from the great Lawgiver, God, who is the eternal law himself. Take away that eternal law, and of course every other law giver fades from view, and there remains nothing that can bind us. Therefore without religion, there can be no moral obligation toward the state, or toward its citizens. Therefore, good citizenship requires religion as its inspiration, its foundation and its conservation.

That society cannot exist without moral obligations and reciprocal rights and duties, founded in such moral obligation, is evident from the utter impossibility of having a society, except between human beings, endowed with reason. You cannot have a society in a menagerie. It is impossible to have a society of animals, or brutes, or elephants, or horses. They are incapable of it, because they are incapable of a moral obligation. To men alone on earth is reserved the high prerogative of having a reasoning intellect, capable of assuming an obligation in the moral order. This moral obligation is founded in religion. Hence, to reject religion, is at once to throw mankind back into that purblind state of the brutish beasts bereft of reason among which a moral obligation is inconceivable. This is why religion is necessary to society; for without religion of some kind, there could be no society, any more than there can be a real society among the trained animals in a circus.

Children's School and Playground

CALENDAR FOR THIS WEEK

July
25 S. 9th after Pentecost—St. James.
26 M. St. Ann.
27 T. St. Pantaleon.
28 W. SS. Nazarius and Comp.
29 Th. St. Martha.
30 F. SS. Abdon and Sennen.
31 S. St. Ignatius Loyola.
Aug.
1 S St. Peter's Chains.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What feast is kept today?
Do you know anything about his great saint and apostle?
What feast is kept tomorrow?
Of whom is she the patroness?

YOUR OPPORTUNITY!

Just the other day we saw a little child coming down the street. The sidewalk was slippery; it was growing dark; the child was alone. Suddenly it slipped—it fell, striking the back of it's head on the hard cement, and lay there like dead.

A man passed that way, saw the child and said to himself: "Why doesn't that child's mother take care of it? She should not have sent the child out on such an errand!" And he passed on. It was not his child; why should he bother?

But, I know you are indignant with this man. You would have gone to the child; you would have helped it; you would have done all in your power for it,—for it was someone's child!

By the Roadside

So there are by the roadside of life—slipped and fallen and all unconscious of their terrible condition—hundreds of souls of little ones.

Let me, for instance, take you to the STATE REFORM SCHOOL at St. Charles. Illinois. There are hundreds of boys, between the ages of 10 and 17, consigned for a period of one to two years, for some crime. Why are they not as happy, as respectable as you? Why are they at a Reform School, when they might be in a happy, Christian home such as yours?

Why?

Some have had no home at all; others have a home, yet it is not what that name stands for; it is a place where they see human nature at its worst—where they become familiar, from very childhood, with cursing, quarrelling, drink and crime—where no ideal is ever held before their minds, except the model of degraded humanity.

From such a home they went, perhaps, to a school where no religion was taught them, where the thought of God and our responsibility to Him was never impressed on their young hearts. Without God,—that characterizes their boyhood days. Is it a wonder that they have slipped and fallen by the wayside?

You

But you see them now. Will you pass by unheeding? Do you not feel a desire to help them,—to give them a chance? They are not your children; no,—but they are someone's. Yes, they are Our Lord's; yes, for every one of them He came down to earth for everyone of them He shed the last drop of His blood amid the gloom of the first Good Friday. Every drop of that Blood, which you worship, which you receive in Holy Communion cries out to you: "Help! Help me!" for "WHATSOEVER YOU HAVE DONE TO THE LEAST OF MY BRETHREN, YOU HAVE DONE IT UNTO ME!"

Only a Mite

We do not ask much of you. We are laymen interested in these boys, and with the proper ecclesiastical authorization give instructions to the boys on Sundays. The Holy Sacrifice of the Mass is offered up on all Sundays and Holydays of Obligation, and in the afternoon Benediction of the Most Blessed Sacrament is given, followed by the Rosary and Instructions. But how short is the time for Instructions. We realize this. But we have seen a splendid opportunity.

These boys, like all others, delight in reading; they are also obliged to read, according to the rules of their School, at least one hour on three evenings of the week. Now, they will read,—and you know what an influence reading has on a boy's heart in that period of life when his heart is as wax for every impression. We want to give them such books to read as will lead them to better and higher things. We want to give them,—to place at their free disposal, a CATHOLIC LIBRARY.

We need books. Will you help? Send us books, good Catholic books, or send us money to buy books for them. We shall greatly appreciate every gift.

Boys

Boys, we appeal to you especially. You are brave and courageous; you are generous also. You would risk your lives, we know, to help someone who is in danger. Here are boys like yourselves; they have not had the chance you have; they are good heart. We are trying to help them. We need your assistance. Give a hand by helping along our LIBRARY FUND. BE A BIG BROTHER! Send all gifts to either of the undersigned.

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Care St. Peter's Church,
816 So. Clark Street,
Chicago, Ill

ADAM J. JUSTIN,
Care J. P. Daleiden Co.,
1530 Sedgwick Street,
Chicago, Ill

MICHAEL B. KLEIN,
804 North Wells Street,
Chicago, Ill

COMPLIMENTARY

Mary played the piano rather poorly,but had been urged to play for the guests. After the painful ordeal was finished she said modestly, "I know I play fierce, but I'll get there some time!"

"You do beautifully!" said Great Aunt Susan comfortingly. "Why, most folks that couldn't play better'n you wouldn't play at all!"—Life.

THE QUEEN'S PAWN.

A Sunday school teacher in London was talking to her class about Solomon and his wisdom. "When the Queen of Sheba came and laid jewels and fine raiment before Solomon, what did he say?" she asked presently.

One small girl, who evidently had had experience in such matters promptly replied:

"'Ow much d'yer want for the lot?"

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STOPPED PRAYING JUST IN TIME

A certain little boy had long expressed a wish for a baby brother. His mother finally advised him to ask God for one. He adopted the suggestion, and nightly asked God for a baby brother. After a time he became discouraged and announced that he should pray for one no longer.

On Christmas morning his father took him to his mother's room, where two new baby brothers were awaiting his inspection. His first comment was: "Gee, Dad, isn't it lucky I stopped praying when I did.

HE KNEW THE WORM

A country girl was home from college for the Christmas holidays and the old folks were having a reception in her honor. During the event she brought out some of her new gowns to show to the guests. Picking up a beautiful silk creation she held it up before the admiring crowd.

"Isn't this perfectly gorgeous!" she exclaimed. "Just think, it came from a poor little insignificant worm!"

Her hard-working father looked a moment, then he turned and said: "Yes, darn it, an' I'm that worm!"

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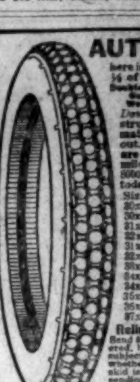
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SOME EXCELLENT SUGGESTIONS FOR ORGANIZATIONS WHO HOPE TO AMERICANIZE THE "FOREIGNER"

(Continued from Page One)

munity that they are alive to the necessity of the movement.

Show them that this is part of the Americanization program of reconstruction, and that a campaign of Americanization is necessary for all native born as well as naturalized and alien. (There are many native born slackers and indifferentists, etc.) Most of the big profiteers are American born. Give them to understand that this is their movement and that they are going to Americanize themselves.

The movement in itself seems an excellent one to me. It stimulates loyalty, patriotism and keeps the American ideals constantly before them, even though there is somewhat of a foreign background, which we allow as a necessity in order to awaken interest, as the means to an end. In joining such a movement the people make a sort of political auto da fe. It is an expression of faith and loyalty to the country of adoption. The purpose of those directing the movement must be a constant, purposeful urging toward national homogeneity; bringing the various races together under the auspices of the Society; urging the study of English and the adoption of American ideals and usages. It will work among the naturalized as well as the alien.

Benefits.

They will be taught the necessity, nay, the duty of using the ballot and how to use it. The Americanization Society can be a great vital force in the community. In case of need, the leaders may be assembled in a few hours and the whole population reached in a day. The esprit de corps thus engendered, is a most valuable asset in our industrial community where this class of people dwells. Civic authorities can keep in constant and intimate touch with them; employers can easily learn their needs, the causes of dissatisfaction among them and apply timely remedial measures.

The presence in their midst of anti-government theorists will not long be tolerated by the loyalists of this veritable legion of neo-citizens. The very fact that they join the movement is equivalent to a repudiation of all disloyal anti-American fellow countrymen. Another evil that will be eradicated by the Society—through its advisory committee, composed of the leading legal talent of the town—will be the elimination of the American sharks, working through dishonest leeches of the various racial groups, which, through illegal arrests and fines, take yearly tens of thousands of dollars from the pockets of the unwary. The Americanization Society should keep itself free from all religious or political entanglements.

There are narrow minded Americans who talk as though the immigrant from foreign lands were a curse to the country. "They all ought to be sent back to where they came from or be shot," a prominent man was telling me the other day in all earnestness. He was peeved over the part they played in the recent steel strike and blamed them for everything. The truth of the matter is that the so-called foreigner was induced to strike by Americans, such as Foster, Fitzpatrick, etc., and nearly all the Americans left the mills with them. The latter (the Americans) returned as soon as they saw the futility, perhaps the injustice of it, while the foreigners were unfortunately ill-advised by a few irresponsible persons, whom they trusted. Their own leaders were disunited, demoralized and thus incapable of advising them rightly.

The Immigrant

What would this country be without the immigrant? Was not my interlocutor a descendant of an Immigrant? or is it only the English-speaking immigrants who have a right to come to or live in America?

"All the objections that are now used against the Italian, the Jew and the Slav, were once used against the German and the Irish with equal violence," says Very Reverend Father Siedenburg, in his admirable pamphlet, "The Immigration Problem."

"They have since been proved to be false and now no one denies that the German and the Irish have been assimilated and indeed for the welfare of the whole country. Why, therefore, cannot the new immigrant and especially his children be assimilated? Has our melting pot lost its power, or must it turn out our adopted citizen robbed of every fine trait and noble tradition of his native land? Our melting pot, if it is worth while must eliminate only the evil and amalgamate all the good. Let our immigrants cling to all that was best in the land of their birth and add to it the noblest that we have to give them.

"Today, all told, there are only 15,000,000 foreign born persons in the country. Are the 90,000,000 native born afraid of these, and are they in jeopardy if every year less than a million strangers come to our shores; have we ceased to be the refuge of the oppressed, and the home of the free, shall we deny to immigrants of today what our forefathers sought and received a few decades ago?"

(To Be Continued)

Write Our Sunday Visitor for its large list of books and pamphlets.

Educational Data on States 'neath the Stars and Stripes

(Continued from Page One)

ply of water to the surface by a windmill. Artesian wells, most of them with a strong flow are found in 35 counties. The irrigation system comprises canals aggregating several thousands of miles.

Although neighboring states contain great coal and oil fields, Nebraska does not produce a gallon of oil not a pound of coal. During the war the potash industry here furnished about 75 per cent. of the potash used by the United States and her Allies. This state contains the only silica mines in the country.

Nebraska's egg crop is worth more than the gold output of any state while its dairy and poultry productions exceed the gold and silver mined in any Commonwealth. One would not think of furs in this region of boundless wheat fields, but the fact remains that Omaha is one of the nation's greatest fur markets. One concern handles the pelts of over 50,000 trappers.

Although Omaha is in the center of the section which has been aptly termed "The World's Bread Basket," its annual manufacturing output is almost $400,000,000. The only large industry in this city, not allied with agriculture, is lead ore reduction. Because of the enormous stock yards Omaha is one of the leading points for the manufacturing of serum.

Nebraska is fairly well known for something not so favorable—its severe storms and frequent cyclones.

Lincoln, the capital, is the center of educational activities. The great importance of agriculture in Nebraska is stressed by the facts that a great college is devoted entirely to turning out men competent to teach agriculture; the giving, in short winter courses, practical knowledge of the best farming methods; the requirements that the four state normals shall give special courses; making agriculture selective courses in the public schools. In the rural districts the arithmetical problems are largely couched in terms of farming.

Creighton University, conducted by the Jesuit Fathers, is located in Omaha. It was the first free Catholic College in the United States, founded by Edward and John Creighton, who made their humble start in life as telegraph linemen. John Creighton was honored by Leo XIII with the Order of St. Gregory, and later with the title Count of the Papal States.

After being under the spiritual jurisdiction of Spain, Quebec, Cuba and France, this territory passed to the respective spiritual rule of the Bishops of Baltimore, New Orleans, and St. Louis. In 1850 the territory became part of the "Vicariate Apostolic of the territory east of the Rocky Mountains." Seven years later the Vicariate of Nebraska was erected The State of Nebraska became the diocese of Omaha in 1885, with Rt Rev. James O'Connor as its first bishop. At his death, which occurred in 1890, the Rt. Rev. Richard Scannell was transferred from Concordia, Kansas, to this See, the affairs of which he guided for 15 years. The present incumbent is the Most Rev. Jeremiah J. Harty, who was transferred from the Archbishopric of Manila, P. I., to the flourishing diocese of Omaha.

Rt. Rev. Thomas Bonacum was the first bishop of the diocese of Lincoln which was erected in 1887. At his death, Rt. Rev. J. Henry Tihen governed the See until transferred to Denver, 1917. Rt. Rev. Charles J. O'Reilly is the present bishop.

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Contributions To Our Funds

The following amounts were contributed to the different funds from July 8th to July 15th:

For Education of Priests for Poor Dioceses	$32 00	Total—$7357 20
For Missions—Home and Foreign	42 75	Total—2768 14
For Literature Propaganda in Needy Places	39 50	Total—4897 12
For Our Sunday Visitor Building Fund	49 25	Total—4005 15
For Colossal Statue of Christ at Washington	6 00	Total—2320 57
For National Shrine	12 00	Total—1181 88
For Mexican Schools	13 00	Total—21 20
Members of the Order of St. Veronica		5070

An Itemized List of Contributions Follows:

$25.00—Topeka, Kan. $24.00—Fort Wayne, Ind. $15.00—Troy, N. Y. $10.00—Covington, Ky.; Akron, O.; Norwood, Ariz.; Crosby, N. D.; Camden, Ind.; Santa Monica, Cal. $9.00—Portola, Cal. $8.00—Erie, Ill. $6.25—Indianapolis, Ind. $5.00—Terre Haute, Ind.; Chicago, Ill.; Toledo, O.; Altoona, Pa. $4.00—Rochester, N. Y. $3.00—New Albany, Ind. $2.00—Louisville, Ky.; Dayton, O.; Devils Lake, N. D. $1.30—Akron, O. $1.25—Melrose, Ia. $1.00—Genoa, O.; San Francisco, Cal.; St. Louis, Mo.; Pasadena, Cal.; Los Angeles, Cal.; Norwood, O.; Brainerd, Minn.; Washington, D. C. 25c—South Milford, Ind.; Chaffin, Kan.

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WANTED. Any information as to the whereabouts of Miss Tillie Becker, formerly of Wheeling would be greatly appreciated. Mr. John J. Scholl, 404 Main St., Wheeling, W. Va., is desirous of communicating with her on important matters.

TEACHER Wants work for the coming year in a rural Catholic community in Washington, Oregon or Alaska. State conditions and wages, and address "MARY ELIZABETH" Care of Our Sunday Visitor, Huntington, Indiana.

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For Catholic Boarding School. Address: SCHOOL, Care of Our Sunday Visitor, Huntington, Indiana.

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

History does not leave a doubt as to whether or not Confucius ever lived, not even the historians who disbelieved his teaching. The same may be said of Alexander the Great, Socrates and other. Not so with Christ; no proof except that which emanates from His own following and it in such shape as not to inspire confidence when diligently searched.

Such history is unreliable without additional history as proof. Such history must be unbiased and not written to serve a purpose and I have not yet found any history written in the time of Christ that even mentions his name. I would like to even hear of one.

We respectfully refer our friend to the following authorities which are not biased, and which plainly speak of Jesus Christ: The Roman historian Tacitus, who tells the story of the death of Christ under the Procurator Pontius Pilate in the reign of Tiberius; Suetonius, another Roman writer, who refers to Christ as a Roman insurgent who stirred up seditions under the reign of Cladius; the letter of Pliny the Younger to the Emperor Trajan. We would also suggest that our inquirer consult the works of the following later historians, who give the views of Pagan writers concerning Christ: Meyer, Schmitthener, Goldschmidt, Gill, Geiger, de Colonia, Addison. If he would wish some Jewish sources of information he might look up Philo or Flavius Josephus. These two authors lived in the very days of Christ. The historical character of Christ is attested by many Jewish historians of subsequent centuries. There are so many Pagan, Jewish and early Christian historians who verify the existence of the Man, whom we call Jesus Christ, that it would be impossible to enumerate them. We assure our inquirer that there are many proofs that Christ really lived which do not emanate from His own following and may inspire confidence. We also assure him that there are many historians, even though he may not have heard of one, writing in the time of Christ, who not only mention His Name but give us an accurate history of the main features of His life.

The Council of Nicea, in the year 325, and others that followed could not and did not agree as to what constituted and what did not constitute the Bible. The majority ruled, and it is often the case that the minority is in the right. God intervened at that time to guide, why does He not now do so?

The Church established by Christ is the only authority on earth that can declare what constitutes the written word of God. We do not know what precisely you mean by saying that God intervened at the Council of Nicea and that He does not now do so. There is no necessity for God intervening now, nor was there at the Council of Nicea, or any other Council since Christ established a Church that has full and infallible authority to decide questions relating to faith and morals. The majority at a General Council does not rule unless the Head of the Church is with the majority. There is no such thing as a majority without the one to whom Christ said "whatsoever *thou* shalt bind on earth, shall be bound also in Heaven."

Since the Church teaches that one must be baptized in order to be saved, what about the Thief on the Cross. Is there proof that this thief was baptized with water? If he was not, how could Christ say: "This day thou shalt be with Me in Paridise.'

It was Christ Who made the law requiring Baptism by water when it is at all obtainable. But a legislator can change or suspend *his own law*, which the Church, Christ's agent, is not permitted to do.

Thousands of people, who have not been baptized, died martyrs, shedding their blood in testimony of their belief and fidelity to Christ. These, though they were not baptized by water were saved, because Christ made this exception to His law: "He that giveth his life for My sake shall save it." The Church calls martyrdom a Baptism of Blood; it is accepted by Christ as a substitute for Baptism by water when the latter is not procurable. There is also another substitute for Baptism by water, and it is known as Baptism of Desire. Almighty God could not bind people to the impossible; and since one may not baptize himself, even if water be available, there are many people who, fully repentant of their sins and most desirous of dying in the friendship of God, would perish if there were no substitute for the Baptism of Water. The Church holds that the ardent desire for Baptism, if one is ignorant of the requirement concerning Baptism or a burning desire to do everything required for salvation, becomes a substitue for Baptism when death is imminent. When the danger of death is removed, Baptism of Water must be resorted to because it is the "ordinary way" of imparting supernatural life to the soul.

Explain how infants are bound by the law of God as regards Baptism?

The text from St. John, which reads "Amen, Amen, I say to thee, unless a man be born again of water and the Holy Ghost he cannot enter into the Kingdom of God." (III, 5), makes no exception between infants and adults. In fact, the Latin words which are rendered "unless a man" literally mean "unless any one." The Greek word rendered "any man" also means "any one." When one considers the purpose of Baptism, this is quite intelligent. Heaven is a supernatural reward and can be enjoyed only by a soul which is elevated to the supernatural degree. From the fall of our first parents, whose souls came from God's hands clothed with supernatural beauty and life, human souls are bereft of the supernatural life when created. But since their destiny is still a supernatural beatitude in Heaven, they must be "re-born." Remember, there is another alternative between Heaven and Hell and infants who die unbaptized, while they are incapable of enjoying the supernatural happiness, which consists in seeing God face to face, are not consigned to positive punishment. Enjoying only a natural life of the soul at the time of their death, they are incapacitated for any other than a natural beatitude. They enter a happiness inconceivably greater than it is possible for one to enjoy here on earth, yet also inconceivably less than is enjoyed by those souls are clothed with Gods own divine beauty, His image and likeness, conferred on the baptized person. It is not likely that the unbaptized infant is aware of the greater happiness of the baptized and therefore there is no dimution of bliss because of envy or jealousy. There is no injustice done them, because anything which is supernatural is above one's deserts and many receive an indescribable degree of natural happiness, the only kind commensurate with the life of their soul.

Several readers beg us to publish their thanks to the Sacred Heart, Saints Anthony, Rita, the Little Flower.

Subscribe for OUR SUNDAY VISITOR.

After Dinner Story

Max of the North

By M. A. Schumacher.

(Continued)

CHAPTER TWENTY-TWO.

The New Year.

Max Gilbert had fallen back in astonishment before the masterly refutation of his ideas. How her cheeks had glowed with the irrepressible ardor of her passionate soul! His inherent prejudices could not however be overthrown by a single argument, and wishing moreover to check her progress, he returned confidently to the combat.

"If revenge is not the underlying principle of creation, why then have all primitive peoples adhered to the tenet? Is there not also a line in your own Bible which says 'an eye for an eye, and a tooth for a tooth'?"

He had placed the greatest argument of all into her hands, and now he must surrender to her entreaties: all apathy vanished as becoming enthused over prospective victory, she pleaded her mission with irresistible vehemence; the lustrous eyes sparkled to their inmost depths; her beautiful head was thrown back, as if breathing a perfumed atmosphere. The keen-witted woman was in her own familiar sphere, and now she must conquer.

"What you mention was indeed the old law, was the practise of pagan nations in those distant ages of darkness," she replied. "It is to ask you to forsake a principle which died with their death, that I make my last appeal to you."

Gilbert retreated a step, as if in fear of the vehemence now transporting her.

Still more solemnly continued the beautiful young woman: "Your principle ceased to exist, when there appeared amongst men the Son of God with that sublime doctrine, "But I say to you, love your enemies.' Forsake this religion of your phantasy which dares to stand aloof from the economy founded by the Second Person of the Holy Trinity itself. You dare not proceed with your inhuman act in the face of a command emanating from God Himself."

As the appealing figure attained still greater heights of sublimity, as the deep eyes shone with a light scarce earthly, Max Gilbert's resolution was put to its severest test. Still the child of the Dakotahs dare not yield.

"Don't, don't, Miss Chester," he exclaimed, feebly, stretching for a hand as if to protect himself from the torrent of her eloquence.

But Flavia Chester had become another being, who was no longer able to stem the irresistible tide which arose from her religious soul. "You are not different from other men, that you can despise the law which the gentle Christ gave us. Are you greater than the Man-God that you are excused from imitating His divine example? Of the very enemies who nailed Him to the cross, He said, 'Father, forgive them, for they know not what they do'. Have you been more grievously offended than Christ, that you can refuse forgiveness?"

The dismayed manager had sunk into a chair and covered his face with his hands. "Don't, don't," he begged once more. "I don't want to hear those things."

More than a pleader, Flavia Chester had become an apostle. She had ascended to a higher plane, was dealing with heaven's own arguments, to which the unchristian Gilbert felt it were blasphemous to reply.—Then strangely as she proceeded with her doctrines of sweet charity, a voice from the past suddenly and so strangely found its echoes in Max Gilbert's heart.—Why had he not sooner recalled the incident, the vow? She spoke to him of the charity of God, why did he not remember her own sublime example in the years of long ago. The story of Christ was holy, but to Max Gilbert's material mind the example in one of God's creatures was still more convincing How could he have so blinded himself as to forget under what great obligations he was to Flavia Chester! Severely he reprimanded himself for having taken a vow and then allowed this grand opportunity for its fulfillment to pass by unnoticed. We will make no judgment beyond stating that the debate might have been protracted indefinitely had Flavia Chester not several times used language very similar to the man's vow, and thus recalled him to that scene of the past; his great hatred for her father can alone explain why he had not remembered it long before.

Away with all other ambitions; he loved his Doree; he loved this woman; he remembered the vow which united him to both.

Now Max Gilbert had arisen with a look in his eyes soft as a woman's; the brow was clear of anger; the lips fluttered nervously. In some strange manner, Flavia Chester had recalled his forgotten vow.

"Stay, Flavia," he begged kindly now and soothingly. "Plead no more—it is not necessary." For long he was silent and Flavia wondered what strange sentiment had suddenly softened him. "You have spoken to me of the charity of Christ," he continued, "and I should have understood"—a pause—"only I was influenced more by example than by doctrine. Flavia," he breathed with deep emotion, "your description of Christ's goodness recalled me to a strange vow, and to a sublime act of charity which I will briefly explain. I only chide myself for not remembering it from the outset."

"Will you be seated," he asked tenderly and now so softly, "while I tell you a strange story of the years gone by." In wonderment she obeyed.

Then as briefly as possible he told her of his first meeting with Doree. Many a time he paused as if to live just for a brief moment the scenes he loved so well. His sentiments were become holy to Flavia Chester and she never hastened him, never interrupted him.

"My parents were dead," he was saying, "and only a baby sister remained to whom I could communicate my intelligence. When first she looked up at me from her tears, I beheld such a wondrously innocent face that I said, for a sister the great Michabo had given me an angel. My position before the child was an awkward one since my strange costume tended rather to create suspicion than confidence in the novel story I had to relate."

"I don't know what came over me," he pursued in a peculiarly soft tone while his hand went to shade his eyes, "but when that innocent child approached me frankly and said she believed my word without further proof such a strange thrill passed over me as I had never before experienced. Perhaps it was because in my former rough life I had never known the holier sentiments existing between brother and sister; perhaps her helplessness appealed to me; perhaps it was the relief to my own loneliness to discover at least one confiding soul. I believe all three facts combined to produce the sentiment. At any rate I conceived such a love for my baby sister as, come weal or woe, can never be obliterated in this life. Overpowered by this feeling, I took her beside the body of my dead father and solemnly made the vow to which one of your phrases has recalled me tonight." This time the pause was longer than usual.

Then after a while he came to Doree's academy life. "I never knew how insufficient was the money I sent her until one evening she unconsciously imparted the facts to me. Though I did my best, I could not clothe her becomingly, or at least in such a manner as would allow her to move on an equal plane with the other young ladies of the academy. Truth compels me to state that the sister whom I loved so well was on that account even insulted and despised.

"Within those academy walls," he continued impressively, "there was one young lady who did not condemn my little sister for the poor clothes an indigent brother had to buy. One person," he declared with rising and thrilling voice, "did not pass sarcasms about my little angel; one did not ostracize her; one did not regard my lack of money as a reason for scorn. I told you I swore an oath beside the body of my dead father," he went on as he advanced meaningly. "That oath was, 'Whoever shall injure my sister shall never escape my vengeance; and whoever befriends her shall be my friend and shall never ask aught of me in vain'."

"Flavia Chester," he spoke with touching tenderness as he bent over her, "you are the person of whom I have been speaking; you befriended my sister and you shall never ask aught of me in vain. Tonight you request me to foresake my drastic revenge upon your father. I yield. You were kind to my little Doree—to you I surrender."

She leaped to her feet as those last words fell from his lips. Perhaps the sacrifice was almost too great for Max Gilbert seeking a chair allowed his head languidly to fall on his breast.

"How can I thank you," she fervently exclaimed as she perceived his misty eyes. "You're a great man; you're a noble soul. Pardon me for the reflections I made on your character. I said you were heartless, but now I know that you possess a heart with oceans of affection. I've wronged you. You'll forgive me, won't you?"

"There's nothing to forgive, Chuck," he spoke with a faint smile. "Your appeal to my nobler sentiments should have had its sway only I alwas was moved more by example than by doctrine."

"Let me thank you again," she repeated warmly. "The renunciation of your scheme has been, I know, a terrible sacrifice, a heroic act." Looking absently to one side, she murmured to herself, "My father is saved: he is saved from disgrace."

Both were startled by a sudden exclamation from the portiered door. "Max Gilbert! Flavia!" There stood the cause of their combat, Adrian Chester, with a look upon his face such as neither had ever seen before; he seemed crushed by defeat, yet elevated by personal victory; disgraced before a world, yet conquering himself; discovered yet peacefully secure; lost for long years in the wilderness of hate, yet emerging into the light of a new gospel.

"I have heard your whole debate," he began meekly. "I was forced to listen because its strangeness rooted me to the spot." Lovingly his eye fell upon the still staring young woman. "Flavia, you're a noble daughter; you are kind, sincere, charitable, as even your mother was."

His gaze wandered to Max Gilbert but apparently he was lost for a beginning. Instead he walked forward and silently extended his hand. The other took it, pressed it, when Adrian Chester broke down and wept like a child.

(To be continued)

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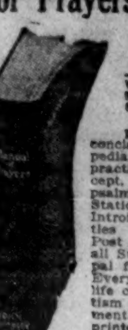
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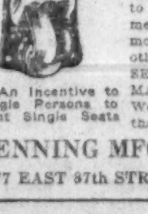
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Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor
Rev. R. F. Kelly, Associate Editor

Contributing Editors: The Rev. Bernard J. O'Reilly, St. Louis; T. F. Coakley, Pittsburgh; R. C. Hengel, Madison, Wis.; Albert Muntsch, S. J., R. F. Garesche, S. J., St. Louis; L. P. Conroy, S. J., Chicago; The Hon. Alfred W. McCann, New York; Michael Williams, Washington, D. C.

Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

Subscription price (in advance).....75c the year
Canada and Foreign Countries, $1.25 the year.

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HUNTINGTON, INDIANA, AUGUST 1, 1920

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, In editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attack Catholics more closely to it, and that you might win over non-Catholics: and secondly, the highly commendatory testimony which we ago told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the face you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1911 Hilmore St., Washington, D. C., April 27, 1912.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1913.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

WE SUBMIT A QUESTION.

The League of Nations will take a prominent part in the coming Presidential election. Both the great political parties have incorporated into their platform a plank dealing with the League. The declarations are vague and to be properly understood must be interpreted by the candidates. We respectfully submit one question and ask an answer for the satisfaction of twenty million American Catholics.

Article Ten of the proposed covenant read: "The members of the League undertake to protect and preserve as against external aggression the territorial integrity and existing political independence of all the members of the League." Does this mean that the League of Nations recognizes the present "territorial integrity" of the Kingdom of Italy? Does it consider that the present Italian Government is in rightful possession of the City of Rome? We submit that before the United States Government guarantees to protect the territorial integrity of any nation it should ascertain to what extent such territorial integrity is based on justice. There are some three hundred million people in the world today who know that the Spiritual Head of their Church has been unjustly deprived of territory over which he and his predecessors reigned by unquestionable right for one thousand years. They know that this territory was taken from him by force of arms and is today held not by the wish of the people, because that wish has never been expressed, but solely by physical force.

When the Italian Government entered Rome it declared that it did so to safeguard the person of the Holy Father. In an autograph letter to Pius IX, dated August 29, 1870, Victor Emmanuel declared that this was the purpose of the Italian Army. The Italian King, in answer to the Roman deputation which brought him the result of the plebecite, assured the people that the independence of the Holy See would remain inviolate. Will the League of Nations compel the Italian Government to live up to those assurances?

On May 13, 1871, the Italian Senate and Chamber of Deputies passed what is known as the Law of Guarantee. That law stipulated that the Pope's person was to be held sacred and inviolable; that insult or injury to the Pope would be treated on a par with insult or injury to the King's person. The law guaranteed absolute freedom in the discussion of religious matters and promised that royal honors would be paid to the Pope and that all engaged in the spiritual government of the Church, as well as the College of Cardinals assembled in conclave, should have full liberty of communication with the Catholic world and that their letters and papers and all official correspondence would be exempt from interference. The Italian Government has deliberately and frequently violated these sacred promises. Will the League of Nations compel the Italian Government to consider the person of the Holy Father sacred and inviolable? Will it guarantee that the Pope is to be considered as a Sovereign on an equal footing with the King? Will it prevent the Italian Government from any interference with the full liberty of the Pope to assemble the College of Cardinals in conclave at any time that he may see fit? Will it guarantee that complete liberty of communication with the whole Catholic world be given to the Pope?

The Pope has never recognized the sovereignty of the present Italian Government. The King of Italy has no more right in the Quirinal palace than the Kaiser of Germany had in the palace of the King of Belgium. The present "territorial integrity" of Italy was established by force just as Germany established itself in Alsace-Lorraine, as Austria established its reign over Bohemia. Will the League of Nations apply the same laws of justice to friend and to enemy? We have no objection to a League that will "protect and preserve as against external aggression the territorial integrity and existing political independence of all the members of the League," if that territorial integrity and political independence be founded on right. The present territorial integrity of Italy in its relation to Rome is not founded on right. Will the candidates for the high office of President of the United States urge our country to enter into a League of Nations that guarantees to preserve the present territorial integrity of Italy?—*B. X. O'R.*

Isn't it strange that among all the objections against Article X, the one treated above by Father O'Reilley has never been raised? Yet our enemies say "the Catholic Church is in politics." Father O'Reilley does not dream of urging an agitation among Catholics for the restoration of Temporal Power to the Pope, but he reminds us of a Principle, which the proverbial American fairness and justice could not unscrupulously set aside.—**Editor.**

SCHOOL NUMBER.

Place orders now for our special "School Number", which will appear on August 15.

Readers Speak to Readers

New York, July 13, 1920.

Rev. John F. Noll, LL. D., Editor

Rev. and Very Dear Sir:

I am sending you some of the literature on Compulsory Health Insurance which I prepared for use in New York State. When I tell you that through hard work I organized my County and helped in organizing the State so that in 92 days (Aug. 1 to Nov. 2') the Doctors, Dentists and Druggists were able to inform the people, their people, how vicious this miscalled welfare stuff really was and to secure from the voting public such unqualified backing that when we went to the Capitol at Albany on April 7th, to emphasize our Fall campaign we succeeded in sending 13 (out of 13) bad bills to the scrap heap and among them the same Socialization of Medicine that you editorialize under the Socialization and Centralization of Education.

I am confident that these are not separate and distinct measures so far as origin and purpose is concerned. It would be interesting to get the names of the proponents of this Educational propaganda and compare them with the propagandists we have had to deal with . . . and with the officials of the Rand School for Socialism, the People's House (Russian) the American Association for Labor Legislation, the Editorial Staff of the Survey, the New Republic, the Nation, the New Idea, the Crisis and the Messenger; with the Industrial Executive Committee of the Inter-Church World Movement (Robert Bruere, Chairman) with the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, which pursues activities in the Sage Foundation Building in New York City, the American Civil Liberties Union, The American Association for Conciliation . . therefore I am sure that what was begun as a fight against vicious Public Health Legislation will merge into the greater contest FOR AMERICANISM against the field and the sooner ALL the INTELLECTUALS get together as Teachers of the voting public, the sooner will the spirit of 1776 manifest itself in the Americans of 1920. An awakened and instructed American Public never has gone wrong and never will.

Respectfully,
JOHN J. A. O'REILLY.

Next week will appear an article by Dr. O'Reilly entitled "Socialization versus Americanization."

Chicago, Ill., July 8, 1920.

Rev. Father Noll,

Editor Our Sunday Visitor:—

Enclosed please find order for $5.00 which the writer donates towards the fund for the spread of The Faith, particularly among non-Catholics in the U. S.

This is made as fulfillment of a promise to The Sacred Heart for favors granted, and more will follow as time goes on.

In the opinion of the writer, one of the best methods of returning thanks to God is to aid in the propagation of The Faith among those outside the fold.

Sincerely,
J. J.

OUR GOOD FRIENDS

Our conference authorized me to pay for the one issue that you missed in June, so I hope you will accept it in the same spirit of charity which prompted the Conference to give it.

Yours truly,
FRANK NIEHAUS.

CHRISTIANITY CAN SAVE

"Christianity alone can save society not skin-deep Sunday Christianity, but every-day, earnest, sincere, deep-rooted, nation-wide Christianity. We need more Christianity in the education of the rising generation throughout the land, more Christianity in our social life, more Christianity in our industrial relations. We need Christianity to teach capital to look upon the laboring man not as a money-making machine out of which mercilessly to grind the greatest possible amount of profit, but as a brother in Christ who will judge, and reward or punish capitalist and workman alike.

"We need Christianity to teach the capitalist that the laboring man is entitled to a living wage "including not only decent maintenance for the present, but also a reasonable provision for such future needs, as sickness, invalidity and old age that he has a right to work under the best possible sanitary conditions. We need more Christianity to teach the workingman to give a "fair day's work for a fair day's pay," to teach him that he must carry out honestly and faithfully all equitable agreements freely arranged; that he must refrain from injuring the personal property of his employer.

People as a Whole

"We need Christianity to teach both capital and labor that the people as a whole have rights, that in the prosecution of their respective claims capital and labor should respect these rights of the public; that in case of conflicting rights the rights of the community must prevail in preference to individual claims.—Msgr. Day, Helena, Mont.

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Love of admiration has caused many a woman to meander from the straight and narrow path.

And pride goeth before us all.

FOUR OTHER ANGLICAN MINISTERS CONVERTED RECENTLY.

"The Rev. Charles Henry Sharp, M.A., (Hertford College, Oxford), of More Hall, Stroud, Glouchestershire, England, has recently made his submission to the Church. Mr. Sharp received his Anglican Orders in 1884 from the Bishop of Winchester, and worked at Ryde and Southampton, and was then for two years chaplain to the Forces at Aldershot. After leaving that work in 1893, he became Diocesan Missioner for Gloucester, in which position he was highly valued and widely known. He is the author of various works, and only this year conducted a lengthy controversy on the Church in the Catholic Press. Mr. Sharp's attempt to justify his theory of the Church of England has ended in his reception into the Catholic Church.

"The Rev. Francis Graham B. Sutherland has been received into the Church at Downside Abbey, after a ministry of ten years as an Anglican having been ordained in 1909, by the Bishop of Bristol as curate of St. Simon's church in that city. Mr. Sutherland has followed the example set by several of his predecessors in that office.

"Another Anglican clergyman who has made his submission recently at Downside is the Rev. George John MacGillivray, M.A., (Edinburgh and Cambridge), who was admitted to the Anglican ministry by the Bishop of Winchester in 1900, and, after working at Portsmouth and Croydon, joined the Archbishop of Canterbury's mission in 1913. In 1915 he went back and worked in the diocese of Brechin.

"The Rev. Cecil Herbert Tasker, B.A., (Durham), has also become a Catholic. Ordained in 1906, he worked at Eyam (Derby), All Souls' Brighton, 1910-1916, and then was curate of All Saints', Notting Hill, W."

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